Keepe within Compas

No 2. OR,

The worthy Legacie of a wife Fa

to his beloued Sonne; teaching him h

liue richly in this world, and eternally hap

in the world to come.

Meete for all sorts of people whatsoeuer.

The first Impression

TO THE VVORTHY Gentleman, and his beſtre-ſpected Friend, M. *Roger Taylor*, all thoſe good wiſhes his owne heart deſireth.

Worthy Sir:

THE frequent cuſtome of this Age to challenge Patrons, and to trouble their braines with beſtowing vpon thoſe Patrons Mountebanke Encomiums, hath no whit at all taken vp my minde, ſince no folly can be greedy thereof, but ſhall purchaſe wit enough for that purpoſe.

Suffice it is my true knowledge of you, and my truer loue vnto you, which makes mee ſend this poore infant of my braine,

and ſlender Collections to kiſſe your hand: which, in as much as the roote or centre is Vertue, the circumference that happy liſt or bound, out of which no good man will willingly ſtray, and in which I know the goodneſſe of your inclination makes you delight to liue: on whom can I better beſtow it, both in reſpect of the thing, which onely looketh vpon vertue, and in reſpect of your ſelfe, who is not onely a louer, but a ſupporter of the vertuous. So that to conclude, if your acceptance ſhall ſay I haue done well, I will beleeue all which are good (like you) will agree with you: who doth the contrary I will laugh at, for hee loues not Goodneſſe.

Yours,

IOHN T.

To the Reader.

PErvſe this Dyall euery day,
Wherein no howre ſhall paſſe away,
But by it, thou ſhalt learne to finde
Some Iewell to inrich thy minde.
Count one the firſt howre of thy breath:
And all the reſt to leade to death.
Count twelue thy dolefull paſſing Bell,
And ſo my Dyall ſhall goe well.

Wee muſt die all.

The Howres.

ONe God, one Baptiſme, and one Faith,
One Truth there is, the Scripture ſaith.

Keepe within Compaſſe: or,

Two Teſtaments the Old and New,
We muſt acknowledge to be true.

II Three Perſons in the Trinity,
Doe make one God in Vnity.

III Foure holy Euangeliſts there are,
Which Chriſts birth, life and death declare.

V Fiue wounds the Iewes our Sauiour gaue,
Whence flowd the blood that all men ſaue.

VI Sixe dayes to labour is no wrong:
For God himſelfe did worke ſo long.

VII Seuen deadly ſinnes in man doe reſt,
Which once expeld, mans ſoule is bleſt.

VIII Eyght in *Noahs* Arke alone were found,
When in a word, the world lay drownd.

X Nine Hyrarchies of Angels raiſe
Both day and night *Iehouahs* praiſe.

X Tenne Statutes God to *Moſes* gaue,
Which broke or kept, do ſpill or ſaue.

XI Eleuen aboue with God doe dwell,
The twelfth burnes in perpetuall Hell.

XII Twelue attended on Gods Sonne,
Twelue made the Creed: my Diall's done.

Keepe

Keep within Compasse:
OR,
A Direction for good Life.

In Religion.

Firſt, my ſonne, vnderſtand that Religion is a Juſtice of men towards God, or a diuine honouring of him in the perfect and true knowledge of his Word, peculiar onely to man: It is the ground of all other vertues, and the only meanes to vnite and reconcile man vnto God for his ſaluation: And whoſoeuer breaketh out of this line or circumference, ſtrayeth through Atheiſme into eternall damnation.

True Religion is the ſoule of Innocencie, mouing in an vnſpotted Conſcience.

To be perfect in Religion is to know
certaine of the [illegible]

Three [illegible] make these vertues to
be knowne by: first, it serveth the true
God: next, limiteth every action by the
word: and lastly, reconciles Man to his
Maker, if he doe pursue it.

The first precept from the wisest Philosopher, was to feare God: and the first
law amongst good men to encrease Religion.

It is Faith and not Reason which
teacheth me in Religion.

Religion is the stay of the weake, the
master of the ignorant, the Philosophy
of the simple. As he that heareth without eares, can interpret our prayers
without our tongues: so a Religious
man may pray and never open his lips.

Religion is the Oratory of the devout, the remedy of sinne, the counsell
of the inst, and the comfort of them in
tribulation.

Religion is that absolute cleane beast,
which cheweth the cud, and divides the
hoofe: for it makes a meane ruminate and
chaw holy meditations till they give
divine nourishment: and the sure cloven

footed

[illegible] to the feare of God, the o-
ther to the loue of his neighbour.

Hee is heauenly religious, whome no
feare troubleth, no sorrow confoundeth, no
sinfull lust ensnareth, no desire of
worldly wealth affecteth, nor any fa-
cilitie of life moueth vnto mirth.

Religion teacheth men to pray: and
no man is so happy as he whose life is a
continuall prayer.

Religion is the wings that beares the
soule vp to heauen, and meditation the
eye which onely can see God liuing.

Religious deuotion is a continuall dis-
course or cõference with God: for when
thou readest, God speakes to thée, when
thou prayest, thou talkest with God.

True Religion makes prayers ascend,
that Grace may descend.

In thy deuotions fire thy iudgement
on thy faith, not on thine experience: for
faith is truth, experience but deceitfull.

To desire sufficient things is néed-
lesse, for God will giue them vndemand-
ed: but desire to be contented with such
things as he bestoweth, for therein will
consist thy happinesse.

Except true religion make vs vnder-

stand

stand God in his sight, our sight is but blindnes, our understanding ignorance, our wisdome foolishnesse, and our damnation diuelishnesse.

Religion will teach thee to know that God is a most bright Sunne which ariseth vpon those that feare him, and goeth downe from them that are careleſſe and prophane.

God sits in the highest heauens: if thou wilt lift vp thy selfe vnto him, hee will flye from thée: but if thou humblest thy selfe before him, he will come downe vnto thee.

True Religion brings a man vp to heauen, which is the seate of glory, the habitation of Angels, the resting place of the faithfull, farre beyond thought, and glorious beyond report.

Hee that bites at euery winde, must needs taste poyson, and hee that is of diuers Religions, must needs meete with damnation.

Religion will make thee know well and do well: and they are the onely two points belonging to Vertue.

As plants measurably watred grow the better, but being watred too much;

are drowned and die: so opinions in religion mixt with moderation, are made sound and refreshed: but accompanied with too severe curiositie, oft turne and conuert to heresie.

As a ship with a sure anchor may lye any where: so the minde ruled by religious reason, is quiet at all seasons.

Since holy Writ shewes vs Gods holy power,
With pure heart adore him euery houre.

Begin thy dayes worke when the day begins,
First blessing Gods thrice-blessed name deuout:
And then at euening when thy labour ends,
Praise him againe: so bring the day about.

Not voice, but vow; not lip, nor tongue, but heart;
Not sound, but soule, that God takes in good part.

What Gods high hidden secrets are,
waste not thy wits to learne:
But being mortall, minde the things
that mortall men concerne.

The Serpents sting, the beasts sharp tooth we shun,
But from prophane men chiefly see thou run.

Learne of the Learned and inſtruct thy friends,
Knowledge conceal'd, both God and man offends.

Shame not in ignorance to ſhow
thy willingneſſe to learne:
The ſhame is theirs that nothing know,
nor no good will diſcerne.

Againſt a iuſt Religious man,
contend not wickedly:
For God in rigor will reuenge
his wrong and iniury.

Nature impart thee all that ſhe can teach,
And God ſupply where Nature cannot reach.

Out

Out of Compaſſe in Religion, is Atheiſme.

WHo doubts of God with Pythagoras, is an Infidell, who denyeth God with Diagoras, is a Diuell.

Vice is the habitude of ſinne, ſinne the act of the habitude, but want of Religion the ground of both.

Luſt bringeth ſhort life, prodigalitie wretched life, but want of Religion aſſured and eternall damnation.

The ſickneſſe of age is Anarice, the errors of youth prophaneneſſe.

Craft putteth on him the habit of policy; malice, the ſhape of courage, raſhneſſe the title of valour, lewdneſſe the image of pleaſure, but want of Religion hath no cloake but Curſes.

If youth want Religion, old age can neuer know honeſty.

Deceit is too familiar with wiſedome; auſterity, with temperance; pride, with great minds; prodigality, with liberality; raſhneſſe, with fortitude, and ſuperſtition with Religion.

There

There is no greater signe of wickednesse then open heresie.

Sermons gilt with words and not matter, are like Images that painted seeme fayre: but lookt into, are found earth.

Who can bee more vnfortunate then he that of necessitie will needs be irreligious?

As sinne blindes the eyes of the prophane man, so punishments open them.

When prophane men are in the height of their iollity, mischiefe is euer knocking at the doore.

A prophane man neuer seemes more vgly, then when hee would dissemble or appeare religious.

A prophane man is the true shadow of the Diuell, and at the end he comes to his substance.

An irreligious man trampleth goodnesse vnder foote like the grasse of the field, and preferreth vice as the flowers of the season, when all good men know, the first doth keepe fresh and flourisheth, the latter doth sodainely decay and withereth.

To make iests of Religion, of Charity

ty as Christians, and the perfect notes of true professors of Religion.

Wilful sinnes is sinne by subject God hath accursed, liues upon miserable gaines, which are purchased by the losse of his soule: for there is no true gaine but from a good conscience.

Hypocrisie is the first sinne that falls into a reprobate sense: for in all the booke of sinners, I was never read of an Hypocrites repentance.

We should so commit sinne, especially exemplar sin: and of them, aboue all, the sinne of persite and wilful heat, making a way to other mens practice, lest they perishing therein, it be reckoned in their account: every mans bush oweth of his sinne: woe to him which beares that and others, since every small sinne, like a millstone, is able to presse the soule to the pit of hell.

Affect not popularity for selfe-loue of knowledge, for the end never proues good: and though attained by desert: yet it is as dangerous as contempt: for God takes heede before those sinnes they commit, but cut away all those sinnes they runne: and therefore not to affect nor

to

Who feares not God, feares euery thing else he seeth.

He that minds least good, euer affects the worst mischiefe.

Knew'st thou one Month should end thy dayes,
It would giue cause of sorrow:
And yet perhaps thou laugh'st to day,
when thou must dye to morrow.

Men trample grasse, and praise the flowers of May:
Yet grasse is greene, when flowers fade away.

Prophane men, looke what conscience you haue:
For conscience both must damne you and must saue.

By new sects to raise vp new names,
Is but a losing gaine:
Euils on good mens ruines built,
to ruine turne againe.

Who is a false Iudge, one day must appeare,
So to be iudged as he hath iudged heere.

Build thy house ne're so high,
All delight in pleasure take:
In the dust thou must lye,
Till the last Trumpe thee awake:

Therefore all is loſt and ſpended,
That to vertue is not intended.

If thou wilt backe into thy Compaſſe get,
Theſe ſixe faire Rules neere to thy conſcience ſet;

Beate downe the euill: raiſe the iuſt:
Learne beſt thy ſelfe to know:
Hold holy Writ: and counſell peace:
Be patient in thy woe.

Keepe within Compaſſe in Conuerſation.

COnuerſation is the maine body of honeſty, whoſe greateſt branches are familiarity and friendſhip with good men, drawing the community of a perpetuall will to the fellowſhip of life: all which is founded and built by the profit of a long continued loue, and furniſhed with more pleaſure then deſire.

Let thy conuerſation carry a perfect conſent of all things appertaining as well

well vnto God as man, with benevolence and charity.

The loue of men to women is a thing common and of course: but the friendship of man to man infinite and immortall.

The fellowship and conuersation of a true friend in misery is alwayes sweet, and his counsels in prosperity are euer fortunate.

Let thy conuersation with friendship haue a threefold lustre: the first in neighbourhood: the second in hospitality: and the last in thy particular loue.

If thy conuersation winne thee loue, either by bounty, or the study of vertue, it goes from a passion to an habite, and so leaueth the name of loue, and is called friendship, the which no time can violate.

Forget not in thy conuersation, that to begge any thing of thy friend is most dearely to buy it.

It is a most grieuous thing to try thy friends, yet must they be tought, lest shining like the Carbuncle, as if they had fire, they be found by the test to be without faith.

Striue to be in loue with Vertue out of the inclination of thine owne vertue: for it is but a slauish good which Lawes and extremity doe keepe from committing of euill.

Let wisdome propound discréet ends to thine affaires, and doe nothing rashly: for an honest survey of things to come preuents ensuing repentance.

Let not the Sunne goe downe on thy wrath, but whether iniuring or iniured, offer reconciliation: for the peacemaker is blessed. If thy enemy do it before thee, he conquers thee, and thou loseſt that blessing.

Let thine owne brest be the Cabanet for thine owne secret counsels, and doe not beleeue that it is too hard for one, but that it is enough for two, and a great deale too much for three.

Let neuer any malice make thee reueale what the least friendship hath shut in thy bosome.

Let the choyce of thy friend be a iourney into the Indies, long in doing, but once chosen, keepe him to the end: for to want a friend, is to want vertue, and to change often, shewes incertaine honesty.

Let

Let thy ſpeech be like Moſes his, ſlow, but aduiſed, and faze-thinke the ſtreſſe of thy ſpeech before thine vtterance: affirme nothing but truth within thine owne knowledge, and rather bee ſilent then ſpeake to euill purpoſe.

In prayſing be diſcreet without enuy: in ſaluting courteous: in admoniſhing friendly: in forgiuing merciſull: in promiſing faithfull: in recompenſing bountifull: and make not the reward of Vertue, the gift of fauour.

Giue euery man the reuerence due to his place, but reſpect his godneſſe before his greatneſſe.

Auoyd pride in thy youth, diſdaine it in thine age, and feare and ſuſpect it at all ſeaſons.

Pride hath two ſteppes to climbe by, a low blood, and a great enuy.

Keepe thy foote from the doore of the Harlot, thy hand from the booke of the lender, thy tongue from the ſlander of thy neighbor, thy ſociety from the drunkard and Epicure: for pouerty ſhall be their portion; and the ſleeper ſhall bee cloathed with ragges.

Beware of ſuretiſhip: it is the bird-

lime of the time, and lockes vp mon in boltes cages.

Be not vnthrifty to ſpend too much loue on thy ſelfe: nor yet ſo extreme frugall, not to ſpend good wit and words together. And howſoeuer thou ſtudieſt the higheſt things, let thy modeſty lake for no rent from thy ſelfe but ſtrangers. Say with the Wiſeman, thou knoweſt nothing but that thou knoweſt nothing.

Rule thoſe that line vnder thee rather with loue then feare: the firſt is ſafe, the latter dangerous.

In hearing controuerſies cleanſe thine eares from the ſwaye of other mens reports, and lend the one to the accuſer, the other to the accuſed: and let the cauſe of the poore and needy come in equall ballance with the rich and mighty: and if by aduantagious wealth any mountaines be raiſed to obſcure the poore valley, pull downe the firſt, and raiſe vp the latter, till both come to an euen leuell.

Make not recreation an occupation, for the too much vſe thereof conuerts to poyſon, and like a ſurfet of honey cannot be cured without digeſting of wormewood.

If thou ſuruey the liues of men,
and manners of the time:
While each reproues anothers fault,
looke who is void of crime.

Loue not vild things, how faire ſo'ere they ſeeme,
'Tis Vertue and not wealth wiſe men eſteeme.

Be conſtant, but if cauſe require,
vnſtable ſeeme to bee:
Wiſe men their conuerſations change,
and yet from faults are free.

Argue not with a man who's nought but words:
Speech, but not wiſdome, Nature vs affords.

So loue thy friend, as to thy ſelfe
a louing friend thou bee:
So bound thy bounty to the beſt,
that harme purſue not thee.

The better to ſupply thy want,
ſpare what thy hand hath got:
And that thou maiſt thy penny ſaue,
ſuppoſe thou haſt it not.

VVithout Compaſſe in Conuerſation, is Luxury.

The ſmile of a Foe that proceedeth of enuy, is worſe then the teare of a friend proceeding of pitty.

There can be no amity, where there is no vertue, and that friendſhip is moſt hatefull and accurſed, where ſome become friends to doe vnto others miſchiefe.

A falſe friend is like quick ſiluer vnto gold, it cleaues vnto it, and ſeemes as if it would neuer forſake it, but if it once come into the fire, it preſently flyes away in fume, and though the gold remaine, yet is the ſiluer neuer more to bee diſcerned: and ſuch is a fayned friend in the time of tribulation.

He that is immoderate in his laughter or los audacious in his ſpeech, in the one expreſſeth his folly, in th'other his pride.

He whoſe ſad countenance is euer voyd of all alacrity, hath a proud heart empty of all humility.

A man of ill conuersation may slaunder his neighbour foure seuerall wayes: first, in his silence, when hee saith nothing, and yet can truely cleare an imputation falsly affirmed: secondly, in writing, casting out libels that are false and vnsatisfiable: thirdly, in doubts, by drawing away the good opinions of other men: and lastly, in his authority, by making such as trust him beleeue vntruths and falshoods.

✕ Who sweares for lucre or gaine of money, goes but a hayres bredth from periury (though his oath be iust) for the sin of couetousnesse will confound him.

Those which haue no care but to heap vp riches, and are not able to imploy them, are like those men which haue goodly Horses, but know not how to ride them.

✕ He that doth good to the wicked, is like him that giues meate to another mans dogge, for they barke at him as well as at others.

Luxury, is a pleasure bought with paine, a delight hatcht with disquiet, a content passed with feare, and a sinne finished with sorrow.

Luxury,

Luxury is an enemy to the purse, a foe to the person, a canker to the minde, a corrosive to the conscience, a bewitcher of the wit, a befotter of the senses, and lastly, a mortall bane to the whole body: so that whosoeuer liues out of compasse in this wildernesse, shall finde pleasure the pathway to perdition, and Luxury the loadstone to vtter ruine.

The iealous man liuing eyes, and dying groanes out his life in passions worse then death, he sées none but with suspition, heares no mans knock but with amazement, nor interprets any discourse but to dishonest purpose: if his wife frowne, shee hates him; if she smile, shée hath had successe in Adultery: modesty, is Dissimulation, fauour is a decree of false dealing: and in conclusion, nothing can he sée but doubts and frenzie.

Enuy shooteth at others: but for the most part euermore woundeth her selfe. Enuy is the filthy slime and impostume of the soule, a perpetuall torment to him in whom it abideth, a benome or quicksiluer which consumeth the flesh, and dryeth vp the marrow of the bones.

Dissimulation is an euill humour of the

the minde, and contrary to honesty: it is a countenance euer disagréeing from the hearts imaginations, and a notorious lyar in whatsoeuer it suggesteth.

The flattery of an enemy is like the song of the Syren, it both inchaunts, deceiues, and brings to destruction.

He that is vainely carried away with all things, is neuer delighted with any one thing.

It is a common imperfection to commit folly, but an extraordinary perfection to amend it.

As no Wermine will brée where they finde no warmth, no Vultures flée where they find no prey, no flyes swarm where they sée no flesh, no Pilgrim créep where there is no Crosse: so there is no flattering Parasite will lurke where he finds no gaine.

He that mistrusts without cause, is euermore credulous without proofe.

Causelesse suspition is the next way to make him doe euill, which otherwise would carry a constant resolution to honesty.

Ignorance is that defect which causeth a man to iudge euill of things, to delibe-

rate

rate mazle, not to know how to take preſent aduantage of good things, but to conceiue ill of whatſoeuer is good in mans life.

Cruelty is extreme wrong, the rigorous effect of an euill diſpoſed will, and the fruit which is reapt from iniuſtice.

Feare and Cowardiſe is deſtitute of reaſon, alwayes attended on with vaine perturbations of the ſoule, Baſeneſſe and Sadneſſe: it is alſo a defect of the vertue of Fortitude.

Quips or ſcoffes are depravings from the actions of other men, they are the ouerflowings of wit, and the ſuperfluous ſumme of conceits.

Careleſſe men are enemyes vnto their owne neighbours to their owne harmes.

He that doth promiſe all, and nought doth giue,
Dyes with mens hate, with flatterie doth liue.

If friends to whom thou haſt beene kinde,
thy kindneſſe nought regard:
Accuſe not Fate, but blame thy fault,
be wiſer afterward.

If wedded thou haue Children ſtore,
and little wealth to giue:
To bring them vp in idleneſſe,
moſt wretched ſhall they liue.

What is thy due thou maiſt require.
or what ſeemes honeſt craue:
But fooles doe euermore deſire
the thing they ſhould not haue.

Who feares to dye, doth euer hold
all follies foule effect:
For ſuch fond feare, all ioy of life
doth vtterly reiect.

Keep within Compaſſe in Apparell.

LEt the furniture and ornaments of thy perſon bee fit and ſutable for thy place or honor, but not too curious: for the one becomes a man of wiſedome, the other appertaineth to perſons effeminate, or ſuch as delight in oſtentation.

THinke the beſt apparell thou canſt

get

get from God is true felicity, and the richeſt cloth of thine owne ſpinning to be good counſell.

It is better to bee poore and honeſt, then rich and wicked, for iuſtice is better then riches: the one dyes with the body, but the other lines as long as memory.

Whatſoeuer thou ſpendeſt in earthly vanities, they eyther dye before thée, or ſhortly follow after thee.

Walke not by the poore as no part of thy care, leſt God in thy wants ſo turne away his face from thee.

Let the couetous man fill his bagge neuer ſo full; the Voluptuous man take his pleaſure neuer ſo long; the Ambitious Courtier build his houſe like his thoughts neuer ſo high; the proud Lady paint neuer ſo thicke; the young Man deferre repentance neuer ſo long, yet all muſt dye, all giue an account, all bee iudged.

Shun painted bauery, for it is a ridiculous exceſſe either in apparell, or other ornaments, it is alſo a part of pride, and contrary to decency and comlineſſe.

Spend not beyond thy power, nor

hope

hope on others promise, for both are guides to beggery.

Bee not careleſſe in ſpending thine owne wealth, that thou mayeſt be eſteemed carefull to preſerue another mans ſubſtance.

How vaine a thing is bravery, which is borrowed from the wormes, laboured by the hands, bought with much charge, and defaced with every ſpot.

All outward ornaments are toyes of vanity, but an humble ſpirit is a token of piety.

As the wood cannot be eſteemed precious for the faire flower which it beareth, ſo hold no man vertuous for the gay garments he weareth.

Never bee proud of thine Apparell, ſince the colour cannot compare with flowers, the fine threeds with the Spiders webbe, nor the ſweet perfume with the Muſkcats excrements.

The onely commendable end of muſicke is, to praiſe God.

Muſicke vſed moderately like ſleepe, is the bodies beſt recreation.

Nothing ravitheth the minde ſooner then Muſicke, and no Muſicke is more

ſweet

ſweet thē mans voyce.

Patience exceedeth knowledge, and Pollicie getteth patience.

Vſe dancing for recreation, or for graue ſolemnities, yet euer with moderation: for at ſuch times a chaſte minde knowes not how to be corrupted.

By all meanes ſhun pride in euery part of thee: for it is an vnreaſonable deſire to enioy honors, eſtates, and great places: it is a vice of exceſſe, & contrary to modeſty which is a part of temperance.

Game for recreation, not lucre: for ſo the blemiſhed may recouer ſome beauty, and let thy game taſte of wit and ſcholer ſhip, more then of ſlight or fortune.

Be temperate in all thine actions: for temperance is that light which driueth away the darkneſſe of all paſſions, it is of all vertues moſt wholſome: for it preſerueth both publikely and priuately humane ſociety, it lifteth vp the ſoule moſt miſerably throwen downe in vice, and reſtoreth her againe into her place: it is alſo a mutuall conſent of the parts of the ſoule cauſing all diſorder and vnbridled affections to take reaſon for a rule and direction.

Conſtant-

Continency and temperance in thine actions, maketh vertue strong.

Frugality is the badge of discretion.

He that is not puffed up with praise, nor affected with adversities, nor moved by slanders, nor corrupted by benefits, is fortunately most temperate.

There is nothing in the world better then moderation: for by it the assaults of the flesh are subdued, and the fruits of good life retained.

Temperance hath eight handmaids, Modesty, Shamefastnesse, Abstinence, Continency, Honesty, Moderation, Sparing and Sobriety.

If thou wilt be just, thou must be temperate: for it is the office of Justice to have his soule free from perturbations.

Be valiant, but cole in doing injuries: a coward weares but the disguised mask of temperance, and is inwardly most revengefull.

He is worthy to be called a moderate person, which firmely governeth & bridleth (with reason) the vice of sensuality, and all other grosse affections of the minde.

Be as farre from ambition as from

detection: the one is his owne shame, the other all the worlds.

Preserue thy name: for that comes from thine ancestors, but thy good reputation from thy vertues.

When greatnesse cannot beare it selfe with vertue nor ancestry, it ouerthrowes it selfe only with the waight of it selfe.

Spare for no cost in thine attire,
if cause require the same,
A penny better spent then spar'd,
addes to an honest name.
Abandon superfluities,
let comely things content:
Safe is the Barke on calmer seas,
to th'wished hauen bent.
Eschew by ouer-nice attire,
foule Enuies hatefull sting:
Which though it hurt not, to endure
is yet an irksome thing.
Fly wanton Ryot, and withall
eschew the common Fame
Of Auarice; both which extremes
impayre a mans good name.
Of wished health haue chiefest care,
warme clothing doe prouide:
Light and vnwholsome garments are
true Emblems of mans pride.

Our

Out of Compasse in Apparell, is *Prodigality*.

WHo falls into Prodigality, is drowned in the excesse of liberality, which comming to extremity, proues most vicious, wasting vertues faster then substance, and substance faster then any vertue can get it.

Prodigality is the fire of the minde, whose heate is so violent, that it ceaseth not, whilst any matter combustible is present, to burne necessary things into dust and cinders.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the true effects of Prodigality.

He that is sumptuous in his apparell, lauish of his tongue, and superfluous in his diet: is the Cookes hope, the taylors thrift, and the true sonne of repentance.

Riches lauishly spent, bring griefe to thy heart, discontent to thy friends, and misery to thine heyres.

A proud eye, an open purse, and a light wife, brings mischiefe to the first, care to

the next, and hoynes to the last.

An vnthrift is knowne, like a horse, by his markes: as by the company hee keepeth, the Taverne he haunteth, the whores he maintaineth, and the expence he vseth.

Excessive or covetous Gaming at cards or dice, is a smooth slight, and théevish Legerdemaine, whereby many rob with iustification.

How much the more cunning a man is in Dice-play, so much the more he is corrupt in life and manners.

The Diuell was the first inuenter of gaming.

Dicing neither beseemeth the gravity of a Magistrate, nor the honor of a Gentleman, because the gaine is loaden with dishonest practices, and the losse with vnquiet passions.

When pride is in the saddle, mischiefe and shame sit on the crooper.

Husbandmen esteeme more of those eares of corne that hang downe, then of those that stand vp straight: for in them is much graine, in the other chaffe.

The spring of pride is lying, and the fountaine of truth is humility.

An-

Immoderate dauncing is the chiefest instrument of ryot and excesse.

Hunting is the exercise of a man, dauncing of a woman. Yet one said, that a Dauncer differs nothing from a middle man, but onely in length of time, the one being man so long as he liueth, the other whilst he danceth.

They which loue dauncing too much, seeme to haue more braines in their feet then in their head, and thinke to play the fooles with reason.

Disagreeing Musicke and vaine pastimes are hinderances of delight.

One day takes from vs the credit of another, and the excesse of sundry sounds takes away all pleasure and delight in the sounds.

Those that seeke rather to decke their bodies then their soules, seeme men rather created for their bodies then their soules.

Excesse in vanity hath neuer end.

Theft and the gallowes euer attend at the heeles of excesse.

He that imployes his substance in bravery, is the Mercers friend, the Taylors foole, and his owne enemy.

As your honour iudges one to bee ill at ease that sweareth a plaister vpon his face, or one that hath been scourged, to be punished by the law, so you may iudge that a painted face betokeneth a diseased soule marked with adultery.

Those which are curious in decking of the body, doe despise the care of their soule.

A yong man intemperate and full of carnall affections, bringeth the body to old age much sooner with disease then time.

He cannot bee a friend to temperance that delighteth in pleasure, nor loue government that liketh Ryot.

Trim not thy house with Tables and pictures, but paint it and gild it with temperance: the one pleasing feedeth the eyes, the other is an eternall ornament which cannot be defaced.

Where sundry flyes bite, the gall is great, and where euery hand fleeceth, the sheepe goe naked.

He that goeth a borrowing, euermore goeth a sorrowing.

It is an ancient custome amongst the Masters of good clothes a shallow

wit

ſuit not to honour him that to the commen wealth is moſt profitable, but him that to their company is moſt acceptable.

He that makes himſelfe a ſheepe, ſhall euer be eaten of the wolfe.

He that loſeth fauour on land to ſeeke out fortune at ſea, is like him that ſtares ſo long at a ſtarre till he fall into a ditch.

Looſe wits doe neuer keepe a meane,
but ſpend their wealth too faſt:
Goods long in gathering, oft are ſoene
in little time to waſte.
Who ſpends his dead friends honeſt gift,
or waſtes his fortunes lot:
At beſt is but a Prodigall,
at worſt a lauiſh ſot.
Of riches if thy latter age
a larger portion finde,
To grow more greedy by ſuch gaine,
ſhewes a baſe Miſers minde.
Who doth elect a wife alone
for wealth and worldly ſtore,
Oft finds a thriftleſſe ſteward, and
moſt commonly a whore.
Vſe what thou haſt to doe thee good,
but ſee thou make no waſt:
Who vainely ſpend their owne and want,
ſeeke other mens at laſt.

One blessed note of blessednesse,
is riches to deny:
Which whoso coveets to engrosse,
liues alwayes beggerly.

Keep within Compasse in Dyet.

Suffice nature, but surfet not: supply the bodies neede, but offend not.

Haunt not tauerns, brothels or Alehouses: but beware the danger & expence, the bane of body, soule and substance.

Mark the fearful end of notorious euill men, to abhor their wickednes: mark the life of the godly, that thou mayst imitate it: obserue thy betters, respect the wise, accompany the honest, loue the religious.

Gouerne thy selfe with moderation & modesty in drinke, but if thou happen into company, arise & depart, rather then be ouercome with drinking: for the spirit ouercome with wine, is like a coach-horse, who hauing ouerthrowne his ryder, runs here & there without order, hauing no guide to direct him: so the soule is very much offended, when the vnder-

standing

sleeping is distempered.

Moderate dyet is the wise mans cognizance: but surfet and banquetting a fooles paradise.

To live well & frugally, is to live temperately: for there is great difference betweene living well & living sumptuously: the one proceeds from discipline and moderation of the soule contented with her owne riches: the other from lust and contempt of all order & mediocrity, but at last the one is followed with shame, the other with eternall praise and commendation.

Continence in meat and drinke is the beginning and foundation of skill.

Sobriety retaines that in a wise mans thought, which a foole without discretion hath evermore in his mouth.

Make not thy belly the commanding part of thy body.

Remember as meat and drinke is food to preserue the body, so is Gods Word the nourishment of thy soule.

The first draught thou drinkest should be for thirst, the second, for nourishment; the third, for pleasure; but the fourth is for madnesse.

Refraine from surfet, because it is the

the parent of sloth, which is a vice fearing labour to ensue, and a desisting from the necessaries actions both of body and mind: it is the sinke which receiveth all the filthy channels of vice, and with that poysonous ayre infecteth the soule.

4. Refuse not labour: for he that is idle can never excell in any Art.

Make thine industry thy best Companion: for sorset and idlenesse dulleth understanding, nourisheth humours, cloudeth the braine, hinders thrift, and displeaseth God.

In thy cups beware of presumption: for it is a violent passion of the will, and an bitter foe to prudence: it is that affection which thrusteth and exposeth the body to dangers, presuming onely on vaine hope and imagination, without either ground or reason.

Vaunt not of victory before conquest, lest thy folly exceed thy valour.

Fly not from that thou shouldst follow, lest thou pursue thine owne destruction.

Take heed of rashnesse in resolution, and cruelty in conquest: for the one is wilfull, and the other wicked: and as the first wants wit, the latter wants grace.

To

To straine further then thy sleeue will stretch, is to leane thine arme naked: and to skip beyond thy skill, is to leape, but not to know where to light.

✕ If thou wilt surfet on pleasure, let it be in reioycing at that day wherein thy tongue hath not mis-said, and thy heart hath earnestly repented thy sinnes.

✝ Take no pleasure to feed on thine enemies afflictions: for he that sitteth surest may in a moment be ouerthrowne.

Since ioyes are short, modestly embrace and feed on them when they come, for sorrowes headlong follow one another.

A wise man ought not to bee puffed vp with pleasure, for it is the foode of filthinesse: it killeth the body, weakeneth the iudgement, and takes away vnderstanding.

Hee is not worthy the name of man, that spends a whole day in pleasure.

Thy sinne of surfet pardon not,
doe penance for the same,
Not Wine, but those abuse the gift,
are they deserue the blame.

Some-

Sometimes for health ſpare dyet vſe,
for though of dainties ſtore
Dame Nature craue, yet to thy health
thou art indebted more.

Be watchfull, and not vnto ſleepe inclin'd,
For drowſie ſloth feeds but a vicious minde.

Be thine owne beſt Phyſicion,
preferre thy health 'fore all:
If euill Dyet make thee ſicke,
blame neither Spring nor Fall.

Fly banquetting the bane of life,
ſome honeſt buſineſſe doe:
An idle minde decayes it ſelfe,
and waſts the body too.

At Feaſts and Banquets buſie not
thy ſelfe with too much chat:
Leſt whilſt thou would'ſt be pleaſant thought,
thy talke be laughed at.

To *Venus* damned pleaſures prone,
if thou thy ſelfe miſtruſt:
Forbeare to feede on coſtly cates,
as motiues vnto Luſt.

Out of Compasse in Dyet, is Gluttony.

GLuttony or surfetting is the sworn Enemy to Temperance, daughter to excesse and immoderate appetite: she is healths bane, and humanities blemish, lifes Cockatrice, and the soules hell, except Mercy wipe out the remembrance of so great a guilt.

Nothing can be more abiect and hurtfull, then to line as a slaue to the pleasures of the mouth and belly.

Diseases gather together in mans body, and proceede no lesse of being too full, then being too empty, and oftentimes a man hath more trouble to digest meat, then to get meat.

Gluttony dryeth the bones, and more dye by it, then perish by the sword.

Gluttony stirreth vp lust, anger, and lone in extremitie, extinguisheth vnderstanding, opinion and memory.

Wine hath as much force as fire: for as soone as it ouertaketh one, it dis-

dispatcheth him, it discloseth the secrets of the soule, & troubleth the whole mind.

Men are sick of those things whereby they live: for there is no proper or peculiar seed of diseases, but the corruption of those things within them which they eate: and the faults and errors they commit against them.

It is an old proverbe (and most true) Much meat, much malady.

* Excesse came from Asia to Rome, and ambition from Rome to all the world.

Sensuall vice hath these three companions: first, blindnesse of understanding: then hardnesse of heart: and the last, want of grace.

Wine brings forth three grapes: the first of pleasure, the second of drunkennesse, and the third of sorrow.

* Steele is the glasse of beauty, and wine is the glasse of the minde.

* Drunkennesse is nothing else but a voluntary madnesse.

* Wine hath drowned more men then the sea hath devoured.

* Wine is the blood of the earth, and the shame of such as abuse it.

Surfet breeds idlenesse, and idlenesse is

is the onely nurse and nourisher of sinfull appetites, and the sole maintainer of wanton affections.

That Epicure that passeth his life slothfully without profit, ought to lose it without pity.

Idlenesse and disguised cloathes make men women, women beasts, and beasts monsters.

Idlenesse and feasts are the roote of desperation, and desperation is a sorrowfulnesse without all hope of better fortune: a vice which safely shroudeth it selfe vnder the title of fortitude and valour, and tickling the vaine humours of the vaine-glorious, carries them to ignoble and indiscréet actions, to the vtter losse both of soules and bodies.

To make both minde and body strong,
no labour doe refuse:
Th'are wanton feasts which doe forbid,
men recreation t' vse.

When feasts and ryot haue consum'd
and brought thee vnto griefe,
Then be content with what the time
shall yeeld for thy reliefe.

Exile

Who doth attempt things past his strength,
and not regards the due proportion,
Puts danger on: but while good
all's labour is in vaine.

Who in his cups disdaines to heare
what profit may proceed,
Shall dye a beggar, sutor for his wealth
he would have words endure.

The wealth of this world none can want,
that curbs their vaine desires,
And measures his expence with what
necessitie requires.

FINIS.